

Brooklyn Jewish Center *Review*

Rosh Hashanah, 5733

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NEW YEAR GREETING SECTION

RE-DEDICATION - OUR JUBILEE'S CLIMAX

How full of awe is this day,
It is none other than the day of the Lord!

And they came,
Every one whose heart stirred him,
Every one whose spirit made willing,

And brought the Lord's offering,
for the work of the tent of meeting, and
for all the service thereof.

And they came,
the men and women, as many as were willing and wise.
Every man brought his offering,
All the women did spin with their hands,
and brought that which they had spun.

Thus was finished all the work of the tabernacle, and the
children of Israel did all they had been commanded.

Then they assembled themselves,
and the house of the Lord was blessed,
as the glory of the Lord filled the tabernacle.

How full of awe is this place,
It is none other than the house of God.

At this climax of our jubilee,
we re-consecrate and re-dedicate this sacred shrine,
to the glory of God,
to the love of Israel,
to the service of humanity.

GIVE freely, willingly and generously
to our KOL NIDRE APPEAL!

ISRAEL H. LEVINTHAL, Rabbi

DAVID HAYMOVITZ, Rabbi

EMANUEL COHEN, President

LOUIS KRAMER, Chairman, Kol Nidre Appeal

THE YEAR OF RE-DEDICATION

By Louis Kramer

The concept of the Brooklyn Jewish Center was formulated in January of 1919. There was no physical asset, merely a thought, expressed by some visionaries who could see it in all its pristine beauty, long before it became a reality. It was their belief that the Jewish Community, on every level, locally, nationally and world-wide, was ready to think along such new lines.

These men were courageous in their thinking envisioning a structure that would become a beacon to the people of our faith. From their lips came their thoughts. In turn, the idea caught on and others could see what was in their minds.

Its fruition took time. Commercial enterprise moves more rapidly. But spiritual creation does not happen overnight nor does it bring about the physical being in a trice. Commerce has the wherewithal and can produce faster than the spirit.

Our cornerstone was put in place a year and a half after the seed was planted. And soon there was a basement affording us an opportunity to celebrate the first High Holy Days services in our own structure, incomplete though it was. From that moment it was apparent that our Center was going to be used to its full, notwithstanding the attendant inconveniences of construction. Thus it was with religious building and thus it will ever be. A sanctuary is slowly, if ever, finished.

Another year passed, another floor was reached, the sanctuary was roofed over and became the scene of our first synagogue services, on Rosh Hashana of 1921. Life throbbed within the four walls such as they were at the moment.

It wasn't until late in 1922 that the planners were able to say, this is it. Our Center was ready for Dedication. And during the last weekend of that year, four years after the initiatory step, in company with spiritual leaders of sister congregations, cultural leaders, and dignitaries of other walks of life, Rabbi Levinthal consecrated the Center "to the glory of God, to the love of Israel, to the service of humanity."

To bring this sacred institution, from the germ of a concept, to its great physical being, took the maximum of devotion. Those who planned knew that the idea of the Center could only come from the application of a great outlay of time and financial resources.

The time they were ready to give. There was no stint of that. It was the need for funds that slowed the work and could only bring dedication after four hard years.

We've been celebrating our Jubilee for the same period of time. This is the year of dedication. We have men — and women — who believe wholeheartedly in our Center. They are prepared to give of their time and substance. In fact, this they have been doing — they are continuing the devotion of our founders.

A religious building is never completed. It takes so long to bring it to a state of substantial completion that it becomes vital to begin its renewal before one can say it is completed. Nothing is static. The bricks need pointing, the roof must be kept watertight, the windows require caulking. There is nothing that is not needed. Only, nothing is free and makes no demands.

Living organisms must be nurtured. Our Center is no different. Devotion and dedication we have from a goodly number.

In this year of re-dedication and re-consecration there is something more that is needed. We need the material resources that only you can give us. Many give us their physical presence — this is important. But, we need the funds to keep our edifice in fit condition, a structure that affords all of us a place of worship, a place of study, and a place of meeting. You can make all this possible by opening your hearts, extending your arms to the full, and pledging all that you can, to continue the tradition of the leadership of the Brooklyn Jewish Center, to keep it ever dear to our hearts.

CALENDAR DIARIES

1972-5723 Calendar Diaries will be available for the asking at the Main Desk. We are indebted to Riverside Memorial Chapel and Boulevard Chapel for their kindness in providing Diaries for our members.

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Children Covering The Nakedness Of Their Parents

Summary of a sermon preached on Rosh Hashanah, 1971

By Rabbi Israel H. Levinthal

In the Musaf service of Rosh Hashanah there is a section of the prayers known as *Zichronot* - Memories. We recall certain incidents of the past in order to influence our thoughts and our actions today.

Among these remembrances is one that tells how G-d was mindful of His love of Noah—"when Thou broughtest forth the waters of the flood to destroy all flesh because of their evil deeds. Thus didst Thou remember him . . ."

We can understand the recalling of the covenant which G-d entered into with the patriarchs Abraham, Isaac and Jacob, and which applies also to us-their descendants. We can understand, also, the recollection of other great events in the history of our people. But what is the greatness of Noah, that he, too, should be remembered by us of today?

It seems to me that there is one chapter in the life of Noah which is especially relevant to our generation and which it would be wise for us to recall. You remember how Noah soon after he emerged from the ark - after the flood had ceased - planted a vineyard. "And he drank of the wine and became drunk." The Bible then describes how Noah was naked and wallowed in his drunkenness. And his sons, seeing what happened to their father, "took a garment . . . walked backward, and covered their father's nakedness; and their faces were turned backward, they saw not their father's nakedness."

Something very strange is to be noted in this description. We are told that "*they walked backward*" - evidently to avoid looking at the father's nakedness. But then the story adds, "*and their faces were turned backward*." If they walked backward, they certainly did not need to turn their faces backward, for then they would indeed behold the nakedness.

Evidently, there is a deeper meaning in the words, *vayelchu achoranis* "and they walked backwards." This phrase is very significant, and unfolds the whole tragedy of this story.

It is perfectly natural for parents to cover the nakedness of their children. That is the way of the world. It is a normal going forward in life. But when children have to cover the nakedness of their parents, that is *walking backward* in life and in civilization. That is not progress but regress.

This is the message which the author of this prayer wanted to impress upon us at this the holiest season of the year.

Were I to analyze the present revolt of youth in America against their elders, a phenomenon which has greatly disturbed and shocked many of us, I would say that it is a revolt against the nakedness of their parents. They are ashamed of that nakedness. It is an open expression of their revulsion from the empty lives of their elders, from their low values, from their worship of the dollar, from their complete dedication to the material things in life. We may not like the methods they use in covering such nakedness, but we must admit that fundamentally, and in large measure, an idealistic strain motivates them and underlies their rebellion. "And they walked backward," - yea, that is what we are witnessing today, a backward step in the march of life, when children have to cover their parents' nakedness.

There was a time - not so long ago - when parents complained of a lack of idealism on the part of their children. But now things have changed - the youth have become idealistic, and they are covering the nakedness of their elders. They are realizing the shallowness of their parents' lives, their indifference to the great moral

and social problems facing the world, wars, racial prejudice, extreme poverty of the masses, - all evils wrought by man and which could be eliminated by man, - and they are ashamed of that nakedness.

Thoughtful people are beginning to learn the true lessons of this revolt by youth. The cover of *Time Magazine*, a few months ago, featured a story on this very subject. Its heading was: "How to educate your parents." The editors could have used the Biblical term: "How to cover your parents' nakedness."

The article quotes leading American industrialists, kings in the economic world, who suddenly - through their children - realize their true nakedness. Henry Ford III tells how he was immersed in making money, "I was following the crowd in their views - political, economic and social - until my children had to instill ideals into my mind." The President of Berkeley University in California is quoted as saying, "We are going to see a period in which the young will be our teachers."

We see this clearly among our Jewish youth rebels. It is not simply that these youths today may be more educated than their parents. In the old Jewish life, it often happened that the children were more learned than their parents, - but the children nevertheless respected their elders because they were not naked; they were garbed in moral wisdom and led idealistic lives.

I remember reading the life story of Palestinian Jewry's first Chief Rabbi - Abraham Isaac Kook, of blessed memory. His father was a learned Jew, but did not match the intellectual and cultural attainments of the gifted son. But when the father entered a room in which the Chief Rabbi sat, no matter what distinguished people were in his company, Rabbi Kook immediately rose from his seat as a mark of respect for his father. He saw his father clothed with the robes of ideals, he saw his keen concern for his people, his deep sympathy with the sufferings of all mankind, - a zealous dedication to the spiritual and ethical values of his faith.

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A MIRACLE OF SURVIVAL IN THE LAND OF KUSH

By Rabbi David Haymovitz

My journey to Jewish Africa last summer took me to Ethiopia, which has been for many centuries a land of mystery and romance. On a Friday morning I arrived at the ancient city of Gondar, and being unable to continue my journey before sunset, I was obliged to enjoy as best as I could the long Sabbath in this remote corner of Ethiopia with nothing to do. I decided to walk along the main street which led me to a large market place. Any tourist who has visited Ethiopia has had the experience of being followed by numbers of children and teen-agers who would offer post cards, bric-a-brac, trinkets to sell, not excluding shoe shining or begging. This is a supplementary source of income toward paying for their education, which is not free but very costly. And so, while walking I had many a time to stop and explain to the friendly young Ethiopians that this day is a holy day for me and therefore I carry no money. Suddenly I noticed among the crowd a young boy in the early teens who did not participate with the others in their solicitations. This young man seemed most surprised in overhearing me explain apologetically my inability to come to their aid. He identified himself in fluent Hebrew, telling me that he is an Ethiopian Jew, a Falasha, and that he and his family lived not far from the market-place. This is how I first met Falasha Jews. The boy was not different than any other Ethiopian boys in appearance. Like them, he was very poorly dressed, undernourished, thin, sad and serious, but there was a gleam in his eye when he identified himself as my fellow-Jew. Later, when I learned more about this exotic and mysterious Jewish tribe I understood from whence his polished spoken Hebrew comes, but at that moment it struck me very strangely. I was astonished to see the miracle of Jewish survival in this far removed and hostile environment.

In order to understand that miracle it is necessary to get acquainted with

the history of this enchanted land. In its antiquity it was referred to under various names. In the Old Testament it was the land of "Kush." In the Homeric poems, the Ethiopians are recorded and the name is interpreted as "Burnt Faces." There are records from the early centuries of the Christian era of the Kingdom of Axum in the northern part of the present empire which achieved a high state of culture and had friendly and diplomatic relations with the Byzantine Greco-Roman empire. In the fourth century, Christian missionaries came from Alexandria and converted a part of the ruling class. And Christianity has remained the religion of the State ever since. However, Jewish practices and observance which prior to that time had been adopted through the teachings of Jewish missionaries - probably coming from Arabian Peninsula - were retained in the Coptic Ethiopian Church. A part of the population which consisted of Jewish or Judaized tribes have remained loyal to its form of Judaism and played a distinctive part in the history and development of this country.

Modern scholars have rejected what was once a serious theory: that Jewish Ethiopians were descendants from a Canaanite tribe which fled from Canaan when the Hebrews conquered it. They have, too, generally rejected the legend, which both Falashas and Ethiopians cherish, that they are descendants from Hebrews who came back with the Queen of Sheba after her adventure with King Solomon. With few exceptions, they have rejected another theory: that they are descendants from Ethiopian or Axumite stock, who were converted in pre-Christian era by Jewish missionaries coming from upper Egypt, in the neighborhood of Aswan, where recently records were discovered of the Jewish military settlements in the period of the Persian rule. The most acceptable doctrine is that they are the remnants of tribes who had adopted a primitive form of Mosaic Judaism

from Jews of the Arabian Peninsula. These carried their monotheistic faith to the other side of the Red Sea in the first century of the Christian era, after the destruction of Jerusalem and the Temple. It is likely that they influenced the ruling Semitic class so profoundly that a section of the Hebrew or Jewish teaching remained an integral part of Coptic Christianity to this day. The Ethiopians whether Christian or Judaized were an intensely conservative people and for centuries held on to their antiquated ceremonies and creeds.

Some scholars insist that the Falashas are not ethnically Jews. That seems to be an academic point and of minor human importance, and it is not capable of proof this way or that. Ethnic purity of part of Russian Jewry may be no less suspect because of the admixture, in the dark ages, of the Khazar from Central Asia and the Crimea who adopted Judaism in the ninth or tenth century. What is certain is that a substantial part of the inhabitants of this Christian empire have held zealously to their form of Judaism and to believe that they are to be a part of the children of Israel.

The name Falasha comes from a Semitic term meaning "Stranger" or "Invader" and was given contemptuously by Christians to those who called themselves *Beta* (ie. "House of") *Israel*.

For centuries war raged between the Judaic and Christian Ethiopians who lived in regions separated by precipitous canyons. A Jewish king of Southern Arabia was defeated and killed by Christian Ethiopians, and Ethiopian traditions tell of a Jewish Queen, Judith, who coming from Yemen in the eighth century conquered the Christian kingdom and established a dynasty which ruled part of the country for two hundred and fifty years.

The Moslem Arab conquest in the seventh and eighth centuries of the Byzantine Empire, including Egypt, and the occupation of the African coast from Egypt to the Indian Ocean, cut off the Ethiopians in their inaccessible mountain region from the rest of Christendom. As Gibbon put it in

his history: "encompassed on all sides by the enemies of their religion the Ethiopians slept nearly one thousand years, forgetful of the world by whom they were forgotten. They were awakened by the Portuguese who appeared in India and the Red Sea as if they had descended from a distant planet through the air." We know little of Ethiopia's history or her relations with the outer world between the fall of the Kingdom of Axum in the eighth century and the coming of the Portuguese in the fourteenth and fifteenth century. Jesuit priests accompanied the Portuguese soldiers and one of them, Alvares, recorded his meeting with the Ethiopian Jews. His chronicles were published in 1540 and were later translated into English. He tells of the Jews who had different ceremonies than other Jews he knew at that time, but who spoke Hebrew and ruled the province known as Semien. They were of lighter complexion and of large stature. They had no books or synagogues, but they were more civil people than the others and were great warriors.

Portuguese and other European travellers from the fifteenth century onward explored the country and told of the Jewish tribes. One who is best known to the English speaking world is the Scottish traveller, James Bruce, who in the middle of the eighteenth century made his way over land from North Africa to Ethiopia. He recorded his experiences in five large volumes.

He tells how the Falashas were the craftsmen - the masons and teachers, the potters and the ironsmiths and silversmiths, because the Amharas, the ruling Christian, regarded skill of that kind as magic and evil. He tells also of their scriptures and their various languages, and he had a chapter of the Song of Solomon transcribed by priests in their several dialects. He also noted that they read the Torah—"Orit" in their language—not in Hebrew but in the classical Ethiopian Geez, which was also the language of worship in the church.

The Falashas were socially and physically separated from the Christian.

Each people considered that contact with the other rendered them impure. Many villages were divided between the two. As the Falashas were the only craftsmen, a Falasha smithy was found in the outskirts of many Christian villages. A Jewish element in the Ethiopian form of Christianity was the observance of Saturday as the Sabbath and a day of prayer, as well as Sunday. Altogether there were one hundred and fifty holy and feast days out of the three hundred and sixty-five days of the year. In addition to the two days of the week observed as Sabbath, Wednesday and Friday were observed as Fast days, a reminder of the Jewish rite of observing Mondays and Thursdays in special prayers and abstinence.

A Christian King of Ethiopia, Claudius, of the sixteenth century, answering Jesuit charges of Judaization in the Coptic Church, sought to distinguish the two and abolished the custom of circumcision and avoidance of pork and ham from Christians. The Falashas observe the Sabbath, which is greeted as a queen of heaven, strictly according to Mosaic laws. They kindle no fire or light from the Sabbath eve till Saturday night. They observe the three major feasts, Passover, Shavuot and Succot, and the fast of Yom Kippur. On Shavuot they gather on a hill in memory of the giving of the law on Mt. Sinai. On the Day of Atonement they perform a symbolic ceremony scattering grain on the roof of their huts—to mark the duty to provide food for the needy. The majority of the six hundred and thirteen commandments as is known to us is completely unknown to them. Their laws of kashruth are strange and entirely different than anything we know. Their customs on marriage and divorce are completely different than anything known to other Jews. The only thing that can be identified as Jewish in their prayers are the Sh'ma and certain Psalms. Nowadays, however, they conform much more to rabbinic Judaism. This is the result of two generations of teachers and rabbis, who visited them and the dedicated work of the emissaries of the Torah Department of the Jewish

Agency. The Falashas today follow the regular order of prayers set up for them by some Yemenite rabbis and observe, the major part of traditional Judaism. Although they still adhere to many customs which are very primitive in nature and still observed, the Falashas stubbornly resist their abolition, one of them being the cruel custom of circumcising the female.

A few Jewish travellers of the middle ages and later, Benjamin or Tudela and Obadiah of Bertinore and Eldad the Denite wrote of the Kingdom of Black Jews of Ethiopia, but they knew of them only by hearsay and did not claim to have travelled in the region. The pseudo-Messiah Reubeni, who came in 1524 from Alexandria to Venice to seek the assistance of the Pope and European sovereigns in the alleged struggle of Jewish tribes in Arabia against the Moslems sought a recommendation to the Christian prince of Ethiopia. He knew of the war-like Jews of Ethiopia and wanted their help, but his plan failed.

The wars between the Christians and Jews were renewed in the seventeenth century and again the Christians prevailed. The Jewish leader Gideon, was killed and the Falashas were expelled from their homes and lost ownership of their land. Some adopted and professed Christianity and from this period on their numbers continuously declined because of conversion. Life is easier for Christians. Bruce records how a king forcibly converted Falashas to Christianity and ordered the massacre of those who resisted.

Bruce's story was received in Britain with incredulity. However, the interest which this isolated and ancient kingdom aroused was probably the reason for Dr. Johnson placing the scene of his philosophical romance *Rasselas* in Ethiopia.

One might expect that the Jewish philanthropic and learned bodies in America would pursue the research in these exotic Jewish tribes. Strangely enough, that did not happen. On the other hand, Evangelical Protestant Societies formed for the conversion of Jews, immediately seized the oppor-

tunity of reaching the Falashas by introducing school and medical clinics in the entire region. It was not till the latter part of the eighteenth century that a Jewish scholar, Joseph Halevi, was sent by the International Alliance to report on the Jewish tribes in Falasha and Ethiopia. He brought back to Paris a young Falasha to be educated in the Alliance School and noted his extreme studiousness. He reported that the Falashas observe the laws of Sinai, love the Holy Land and carry the memory of Israel's glorious past. They are eager for knowledge and hope for the day when they will be led back to Zion and Jerusalem.

Except for bringing to Europe of a few Falasha boys to be trained, no action followed. A rabbinical teacher of Central Europe, Hildesheimer, was indeed deeply impressed by the call to come to their material and spiritual help and was zealous many years in his appeal to the Jewish community. But again, there was no practical response. At last, after the turn of the century, another French-trained scholar, Jacques Faitlovich, was sent in 1903, under the auspices of the Alliance, to Ethiopia and he resolved to devote his life to the welfare of these neglected Jews. He founded pro-Falasha Societies in the principal communities of Europe and America and opened a school in Addis Ababa, for training Falasha boys to be teachers of their brethren. The Emperor was in full sympathy with the enterprise and gave the land for the school with a sum for the building. Faitlovich taught the elements of Judaism and Jewish history and introduced Hebrew, as well as secondary, secular education. The fame of his teaching soon spread and boys came, walking for months from remote villages. Among the school-trained leaders of the Falashas are a number of high officials in the government, among them, Tadessa, former Vice Minister of Agriculture and now Minister of State, the late Professor Tamrat, President of the Council of Education and Mr. Yona Bogala, the present Director of Education for the Falashas.

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CHILDREN COVERING

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Alas, children today do not see such kind of lives in their parents, and they are ashamed of their nakedness.

I recall a scene which I personally witnessed and which left a lasting sad impression upon me. A number of years ago, a Jew phoned me for an appointment about an urgent, personal matter. As arranged, I met him, his wife and their son. The father, weeping bitterly, told me that the son was planning to marry a non-Jewish girl, who would not be converted, and pleaded that I should dissuade the son from taking this step. Before I had a chance to say a word either to the parents or to the son, the young man rose, and gazing at the father, burst out in anger: "I cannot understand your tears and your weeping. I never saw you show any interest or concern for your Jewish people or religion. I never saw you going to the Synagogue. You never sent me to a Hebrew School. You had me go through a mechanical Bar Mitzvah, because of shame for your neighbors. What suddenly brings you to this outpouring of wrath?" Never, as I did at that hour, have I pitied a parent whose nakedness was so cruelly and pointedly revealed by his own child!

Yes, my friends, perhaps we are witnessing the day when children are becoming teachers of their parents. And this applies not only to younger parents of teen age or college students, but also to older parents, who already have older children. The children may not openly revolt, but inwardly - sub-consciously - there is a feeling of shame because of the nakedness they see in their parents' lives.

Louis Mumford in his book, "Technique of Civilization," states: "The discovery of the perfected mirror has made a complete change in the whole

progress of civilization." But the mirror, perfected only two centuries ago, allows us to see merely our outward selves - the imperfections of our complexions, our features, our garments, which need to be corrected, to make us look at our best. But the mirror does not divulge our inner defects.

Rosh Hashanah and Yom Kippur are spiritual mirrors, which can reveal our inner blemishes. That was the power and the glory of this solemn season in the past. It forced upon the Jew an introspection of his spiritual, moral and intellectual nakedness. He asked himself in the words of our prayer book: *moh anaclnu, meh chayenu, mah tzidkosenu*. "What are we? What is our life? What is our righteousness?" And once he realized his failings, he resolved to strive for perfection, and thus to make these "days of awe" what they were intended to be - meaningful and purposeful.

The prayer to which I have alluded, which includes the recollection of Noah, tells us: "And also Noah hast Thou remembered in love," - and thus, he was saved from destruction. These words apply also to us. Our lives, too, have been saved by G-d in His love. He gave us, as our parents, the opportunity to escape the barbarism and the cruelties of the old lands, and to come here to enjoy the blessing of freedom which America affords us. Let us not become drunk in a search for material affluence. Let us not wallow in nakedness. Let us garb ourselves with the robes of righteousness, knowledge and idealism, and thus win the esteem and veneration of our children, - so that parents and children may walk together in love and regard for each other - marching forward and not backward, towards that glorious goal - the reign of peace and happiness, of Godliness for all mankind.

ELEAZAR KALIR - POET OF HEAVENLY FIRE

By Rabbi Mordecai H. Lewittes

Outstanding among the poets who have enriched the liturgy of Rosh Hashanah is Eleazar Kalir.

Little is known about the life of this great poet. It is believed that he flourished in Palestine during the seventh century. According to one medieval authority the name Kalir, which means a small cake in Greek, is derived from an incident in the poet's childhood. When he began his studies he was given a cake inscribed with verses from the Bible to sweeten the words of the Torah. There is a further legend that Saadya Gaon examined the tomb in which the poet was buried and discovered the recipe for a cake on which prayers could be inscribed. Scholars generally question this tradition since Kalir seems to be the name of the poet's father. In many of his poems the poet uses the acrostic Eleazar b'rebbe Kalir (son of Kalir).

Eleazar was a disciple of Yannai, a prolific *payetan* or liturgical poet who was the first to use rhyme extensively. Like his teacher, Eleazar was a hazzan, an official who served not only as cantor but as the synagogue leader. In conducting the service Yannai and Eleazar introduced their own poetic compositions in honor of a festival or special Sabbath. Proof of the popularity of Eleazar Kalir, who far excelled his teacher, is that hundreds of his *piyutim* or poems have been preserved as part of the synagogue ritual. The scandalous old-wives' tale that Yannai caused his pupil's death by putting a scorpion in his shoe may be regarded as an apocryphal expression of the teacher's jealousy of his talented pupil.

Early in the morning service on Rosh Hashanah we recite Kalir's poem, "O King, girt with power" (Silverman's *High Holiday Prayer Book*, p. 61). O King who dwells in light and who presides on the Day of Judgment, writes the poet, You can unveil man's deepest designs. Destroy the arrogant tyrant and vindicate the

just. "The foundation of His throne is righteousness and justice," writes the poet, paraphrasing the psalms in a composition which skillfully combines Biblical verses into a veritable mosaic.

"Tent-like this day" is a *piyut* read before the recitation of the *Shema* (Silverman, p. 68). God stretched out the heavens on Rosh Hashanah, declares the poet. On this anniversary of the day of creation, God will heed the blast of the shofar and will temper justice with mercy. The emphasis in this poem is on God as a God of compassion, a theme frequently sounded in our liturgy. Here is a brief excerpt as translated by Israel Zangwill:

For He, who knows each action and its aim,

Will mercifully moderate our blame

This day, when solemn trumpet-blasts proclaim

Our Lord the King

Assuage the rigours of Thy first degree,

Let justice not with mercy disagree;

Hark how today the trumpet sounds our plea,

O gentle King!

In a lighter vein Kalir draws on the rich, imaginative Midrash as his source in amplifying the opening paragraphs of the *Amidah*. He refers to the tradition that Sarah, Rachel and Hannah conceived on Rosh Hashanah, a tradition reflected in the Scriptural portion. We are reminded that Sarah's youth and beauty were renewed as a reward for her virtue. When Isaac was born the princesses gathered in wonder and joy and hailed Sarah as "the happy mother of children." The poet prays that God will remember Sarah's offspring and will acquit those who trusted in Him. (Birnbau, *High Holyday Prayer Book*, p. 221).

Similarly, the poet recalls the Midrash that Rachel feared she would be forced to leave Jacob because of her barrenness and marry Esau.

She burst into tears as she prayed for a son.

Then heard the voice, "Dry your tears, O mother of sons."

May her descendents be remembered as she was remembered, adds the poet (Birnbau, p. 216). Among the admirers of this poem was Rashi who quotes Kalir directly in his comment on the birth of Joseph.

The joyful, almost playful tone of the matriarchal poems contrast with the tragic tone of the *piyut* which follows (Silverman, p. 80). The poet asks: why was the glorious Kingdom of Judah destroyed and the nation uprooted? "Because we worshiped and enthroned Bel. Overthrow the evil foe, restore Thy sovereignty and the people who hallow Thee with the blast of the shofar."

Perhaps the most popular of the Kalir *piyutim* for Rosh Hashanah is the introduction to the *Kedusha* based on the refrain, "The Lord is King, the Lord was King, the Lord shall be King for ever and ever" (Silverman, p. 83). Many a worshiper whose knowledge of Hebrew may be meager, standing as the ark is opened, responds to the majestic sound of Kalir's verses with their stirring marching rhythm. Zangwill has caught the rhythm and mood in his translation:

The heroic sons of a mighty race
Shout in thunder the Lord is King,
The angels whose figure the lightnings trace
Flame to the world that the Lord was King,
And seraphs whose stature is one with Space,
Proclaim that the Lord shall be King forever.

In the *Musaf* service the poet reverts to the theme of Rosh Hashanah as the anniversary of the creation of the ancestors of the human race and of the Jewish people (Silverman, p. 139). Adam was created on this day. When he sinned God judged him mercifully and saved him from destruction. On this day God's flock passes under His staff. He reviews each one's deeds and judges man with mercy.

On this day, too, God remembers the binding of Isaac symbolized by

the shofar blast, and changes His throne from a seat of justice to a seat of mercy (Silverman, p. 140)

If we as humans have violated the covenant

You, as a merciful God, will fulfill the covenant.

A fitting climax to the service is Kalir's solemn introduction to the *Musaf Kedusha* (Birnbbaum, p. 353). Rosh Hashanah is the symbol of the first day of creation and of the final day of redemption. Let the day arrive

When evil will be set ablaze like thorns and perish

When temptation will be removed from the deceitful heart.

Kalir was imitated by religious poets in Italy, France, Germany and Spain for many centuries. He had opponents, too, notably Abraham Ibn Ezra who criticized his language as obscure and confusing. Ibn Ezra believed that prayers should be couched in simple Hebrew and should avoid symbols and parables. Professor Shalom Spiegel, however, points out that Kalir's bizarre word formations are often a valuable clue to the spoken Hebrew of the post-biblical period. Generations of worshipers have repudiated the negative evaluation of Kalir of whom it was said "heavenly fire surrounded him when he wrote his poetry."

A careful study of his works will show that he has enriched our conception of Rosh Hashanah by enlarging upon the major themes characteristic of this festival - God and the world, justice and mercy, remembrance and repentance, Israel and humanity, creation and redemption. He has combined the imaginative interpretations of the masters of Midrash with the impassioned yearnings and visions of psalmist and prophet. Kalir's poetry should be made more meaningful to the modern worshiper through aesthetic translations as well as melodic accompaniment.

In one of his *piyutim* Kalir prayed, "Grant that we succeed in the ex-

THE MIRACLE OF SURVIVAL

Continued from Page 7

Faitlovich had to leave the country during the period of Italian occupation. The Falashas were persecuted by the Italians because they were ardent Ethiopian patriots and engaged in the "resistance." The school at Addis was closed and it has not been reopened since Faitlovich returned to Ethiopia after the Emperor's restoration, but could no longer be so active and died in 1953.

When the State of Israel was established in 1948 and the ingathering of the dispersion was the watchword there was a movement for preparing an Aliyah of the Falasha youth to Israel, but it was soon apparent that neither the Ethiopian nor the Israeli government favored any major exodus.

As far as the Jewish is concerned, there is great interest now in helping the Falasha Jew. New Village Schools were set up. The most famous ones are in the Gondhar region and they are maintained by the Jewish Agency Torah Department. Some fifty young Falashas spent a number of years and acquired the knowledge of Hebrew and of handicrafts in Israel's "Children's Villages." Now they are back and serve as teachers to the youth. One of the results of this activity is that you may find now more youth speaking Hebrew in the remote villages in Falasha than in New York or in Brooklyn. The Hebrew is clear and fluent.

Unfortunately the rate of conversion to Christianity among the Falasha Jews is continuously growing. And, under the constant pressure of the hard economic realities of Ethiopia, the young generation of Falasha Jews ask "please help us to get to Israel." This is the cry you can hear from Jewish youth all over Africa.

pression of our lips." In large measure his prayer was answered and our service is the richer for the expression of this poet's lips.

"HOW WE LONG TO FEEL THEE NEAR"

By Harold Roland Shapiro*

God whose light transcends our blindness,
God whose voice the deaf can hear,
God with whom the lame walk upright -
How we long to feel thee near!

Thou art near when we are thankful -
When we join in soulful prayer;
Near when we do loving kindness -
Near when neighbors know we care.

God whose word turns hearts from hating,
God whose presence cancels fear,
God who is our strength in trouble
How we long to feel thee near!

Near to guide our lives in straight paths -
Near to join our hands in love; -
Near to help us in creating -
Heaven on earth like thine above.

*The author is Senior Assistant District Attorney in the Appeals Bureau of the New York County District Attorney's office, a former Professor at New York Law School. He is a graduate of the Hebrew School of Temple Petach Tikvah, when Dr. Levinthal was its Rabbi between 1915 and 1919.

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For the Center
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SAMUEL BUDD SCHEIN
Chairman, Membership Committee

ABRAHAM MELTZER
Hon. Chairman



NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5733, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5733 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevu!

Emanuel Cohen, *President*

Hon. Maurice Bernhardt,

Hon. Vice-Pres.

Julius Kushner, *Hon. Vice-Pres.*

Abraham M. Lindenbaum,

Vice-Pres.

Harry Leventhal, *Vice-Pres.*

Aaron Gottlieb, *Treasurer*

Louis Kramer, *Secretary*

Harry Blickstein, *Hon. Secretary*

From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, trustees, governors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

MARTIN LERNER,
Executive Director.

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5732 and hopes for an even more successful season in 5733.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Isaac Franco, *President*

Mrs. Wm. Sauler

Mrs. Max I. Cohen

Mrs. Charles Marks

Vice Presidents

Mrs. Charles Marks, *Fin. Secy.*

Mrs. Max Farb, *Rec. Secy.*

Mrs. Benjamin Wisner, *Corr. Secy.*

Mrs. Jeanne Wolk, *Social Secy.*

Mrs. Benj. Moskowitz,

Fund Raising

From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings. A year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Good Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

"L'shonoh Tovo Tikosevu."

Stanley Bresnick

President

Louis Kramer

Dr. Milton Schiff

Louis Moskowitz

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Vice Presidents

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Financial Secretary

Murray Rosof

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Max Farb

Recording Secretary

Murry Greenberg

Administrative Ass't.

SABBATH WORSHIP

Week of September 1

Kindling of Candles: 7:09 P.M.

Services: 7:00 P.M.

SABBATH MORNING SERVICES

September 2 — 8:30 A.M.

Sidra: "Nitzavim - Vayeilekh"

Deuteronomy: 29:9-31:30

Prophets: Isaiah 61:10-63:9

* * *

SELIHOT SERVICES

Sunday Morning, Sept. 3rd

7:30 A.M.

Conducted by

CANTOR WILLIAM SAULER

and the choir

Directed by

MR. JERROLD SHAKOFSKY

* * *

SABBATH SERVICES

WEEK OF SEPT. 15

Kindling of Candles: 6:45 P.M.

Services: 6:30 P.M.

SABBATH MORNING SERVICES

September 16 — 8:30 A.M.

SHABBAT SHUVAH

Sidra: Ha'azinu

Deuteronomy: 32

Prophets: Hosea 14.2-10;

Micah 7.18-20; Joel 2.15-27

RABBI HAYMOVITZ

will preach each Sabbath

SAT. AND DAILY MINHA

Followed by Maariv — 6:30 P.M.

* * *

DAILY SERVICES

Sunday mornings — 8:30 A.M.

Mornings — Monday through Friday

7:30 A.M.

Brooklyn Jewish Center Review

HIGH HOLY DAYS SERVICES

Rosh Hashanah

Services for Rosh Hashanah will be held on Friday and Saturday evenings, September 8 and 9 at 6:45 o'clock; and Saturday and Sunday mornings, September 9 and 10 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded on September 10 at 10:15 A.M. (Sunday only). All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Haymovitz will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, September 17 at 6:40 o'clock.

Yom Kippur services will begin on Monday morning, September 18 at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Choir under the direction of Mr. Jerrold Shafsky.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Youth Congregation will be held on Saturday and Sunday, September 9 and 10 at 10:00 A.M.

The Kol Nidre services will be held on Sunday evening, September 17, at 6:40 o'clock.

The services on Yom Kippur will be held Monday morning, September 18, at 10:00 A.M. and 5:00 P.M.

Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Friday, September 8, at 6:57 P.M. and Saturday, September 9, at 8:01 P.M.

On Sunday evening, September 17, (Kol Nidre Eve) candles will be lit at 6:30 P.M.

Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, September 18, in the Dining Room of our building, at 10:00 o'clock.

Holiday Gym Schedule

The Gym and Baths Department will be closed Sunday, September 10 for the Rosh Hashanah holiday and will reopen on Monday afternoon, September 11 at 3:00 P.M., for men.

The following week, the department will be closed, Monday, September 18 for Yom Kippur and will reopen Tuesday morning, September 19 for women at 10:00 A.M.

YOUNG ADULT CONGREGATION

meets regularly

EACH SABBATH AND HOLIDAY

All children and young adults are welcome.

SUCCOTH SERVICES

Kindling of Candles:
Friday, September 22 — 6:34 P.M.
Saturday, September 23 — 7:36 P.M.

Services — 6:15 P.M.
Saturday and Sunday Mornings
September 23 & 24 — 8:30 A.M.

* * *

CONCLUDING SUCCOTH SERVICES

Kindling of Candles:
Friday Eve., Sept. 29 — 6:22 P.M.
Saturday Eve., Sept. 30 — 7:25 P.M.
Services — 6:15 P.M.
Saturday & Sunday,
Sept. 30 & Oct. 1
Services — 8:30 A.M.
Memorial Services — Sat. Sept. 30
10:15 A.M.

SISTERHOOD'S ANNUAL LUNCHEON

Tuesday, November 14, 1972
Reserve the Date!

Ten Men Make A Minyan

Religious services are scheduled at the Center every morning and every evening of the year. Only in public services (services with a minyan) may Kaddish be said and on Saturday, Monday and Thursday mornings and Saturday afternoons may the Torah be read.

Unfortunately, there are times when we fall short of the requisite ten for a minyan and so our service is limited. Thus, those in mourning and those observing yahrzeit cannot say Kaddish.

Your presence at services, even once a week, once in two weeks, or once a month—may make the difference between our having a minyan and not having a minyan. We appeal particularly to those who come here at time of yahrzeit and expect to find a minyan to join us at other times as well so that the expectations of others may also be fulfilled. IT'S ONLY FAIR, ISN'T IT?

ROSH HASHANAH GREETINGS

A Very Happy

New Year

FROM

MR. and MRS.

EDWARD ISAACS

80 PARK AVENUE

NEW YORK CITY

*Greetings
for the
New Year*

FROM

MR. and MRS.

EMANUEL COHEN

10 Plaza Street

New Year Greetings

from

HON. and MRS.

STANLEY STEINGUT

1199 East 53rd Street

Best Wishes For
A Happy New Year

FROM

MRS. LAZARUS MARCUS

61 Eastern Parkway

New Year Greetings

FROM

MR. and MRS.

JEFFREY AARON

AND FAMILY

57-68 228th Street

Bayside, N. Y.

A HAPPY NEW YEAR

from

Ratner's

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138 DELANCEY STREET

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Tel. ORchard 7-5588

Office: GRamercy 7-6226

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and FAMILY

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and FAMILY

505 Eastern Parkway

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THE ADULT CONGREGATION
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OCTOBER 26, 1972

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Election of Officers

* Annual Report by our President,
Mr. Emanuel Cohen

* Refreshments and Entertainment
Social Hour

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